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[From the Religious Inquirer.]

SHORT SERMON.

ADVANTAGES OF HUMILITY.

TEXT.—Better it is to be of a humble spirit with the lowly, than to divide the spirit with the proud. Prov. xvi. 19.

The design of the present article, is to set forth the advantages of humility; and to do this understandingly, we must know what humility is. Humility is meekness, lowliness of mind; and this all should possess, for it is perfectly reasonable.

A proud man is one of the most unreasonable men in the world; for this reason, there is nothing in the world to be proud of. All are dependent, how exalted or humble soever their situation may be. The subject is dependent; so also is the king; what would be his authority, if a king had no one to command? The poor man is dependent; so also is the rich; the laborer is dependent; so also is the employer.

If you will examine candidly what are thought to be the sources of pride, you will find that they afford no reasons for pride; but, in many instances, should teach us humility.

1. The rich have no causes for pride; they are no more than the store houses for the poor; and with as much propriety could a steward, laden with the provisions of a house, be proud, as the rich man. We believe it is as necessary for a class of men to be rich, as it is for store houses to be erected, lest the abundance should be wasted and the people come to want.

2. People of fashion have no occasion to be proud. Let them reflect how many poor they keep in employ; let them consider that the splendid dress in which they delight to appear, has been the means of conveying bread to many a hungry mouth, and the supposed cause of pride at once vanishes. Who can witness the toil, the labor, and the sacrifice of ease and enjoyment to which the votary of fashion is subjected, and not think, that persons of fashion, ought to mourn in silence their hard fate, rather than be proud and who can for one moment envy them their lot, that has even tasted the bliss of a temperate and medium course?

3. The man who enjoys the highest gift of the people—who fills the place, reserved for the man, the people delight to honor, has no reason to be proud. He should feel grateful, that so much honor is bestowed upon him; but the fact that he is servant of all the people, is far, very far from being a source of pride.

Let us now for one moment consider the disadvantages of pride. We have often heard the remark, that a little pride is useful, that without it, we could neither be useful nor happy. This I doubt! I do not believe, that a vestige of pride is needful for man. What is pride? It is an inordinate and unreasonable self-esteem. Then is this the one thing needful to make us comfortable and happy? But we may be told, that the degree of pride we need, may be called by some other name; but what else can you call it? Pride is pride find it where you may; nor can you call it by any other name. Hence if God resisteth the proud, and giveth grace to the humble, we cannot imagine why pride should be needful either, for our comfort or peace. We need some regulating principle, and you may call it a spirit of ambition or of emulation; but this principle can no more be called pride, than the light of the sun can be called darkness. But to consider the disadvantages of pride.

1. Pride makes its possessor uncomfortable. It is rarely the case, that a proud man is treated according to his merits, allowing him to be the judge; and no feeling is more uncomfortable, than to consider ourselves slighted.

A proud man, has generally speaking but little else than pride—he wishes to be, what he cannot be—seeks company he can never enjoy; rushes into seats he was never designed to occupy, and the consequences of such conduct will, to say the least, make a man feel uncomfortable.

2. Pride, leads those who are under its influence, to despise the person who walks in a more humble sphere; to slander those who are patterns of virtue and honesty, but whose only fault, is that they prefer to move on in silence, and enjoy the peace of a quiet life, to the confusion and bustle of the circles of the great; and to treat with contempt the company of those who have nothing to recommend them but their virtuous lives.

3. It is the parent of discontent, extravagance and poverty. If a proud man has not the means of making that show in life, which he wishes, he is at once discontented: this discontent leads him into extravagance—and this extravagance will lead him on to poverty and ruin. Two

of the worst things that were ever together, are pride and poverty; yet you most always find them companions and fellow travellers.

We must now consider pride, as consisting in the outer man. Pride consists in feeling, not in dress—not in outward adornment. A person may be arrayed in all the purple of fashion, and not be proud. A person may be dressed in the most simple robe, that plainness could invent, and not be humble. The actions, the language, the conduct, must be the standard, and not the dress.

Some men are proud of their knowledge and acquirements—a sure mark that they are not overlaid with either. Some are proud of their religion, it gives them many advantages, and makes them popular in society. Some are proud of their prayers, they boast of them, and are not ashamed to make known in public, the frequency of them. Such are some of the disadvantages of pride.

Let us now turn our attention to the consideration of the advantages of humility—Better it is to be of a humble spirit with the lowly, than divide the spirit with the proud.

Humility does not demand us an annihilation of all comfort and enjoyment; it does not debar us from peace; neither does it allow us to exalt ourselves—it keeps us in the proper place; it regulates our minds, and prepares us for an active discharge of our duty.

The advantages of humility are many; and from the many we select the following:

1. Humility makes us contented. When speaking of the disadvantages of pride, we remarked, that it made men discontented. But humility makes us contented: A man void of contentment is unhappy; let him be rich or poor; bond or free; if he has not this heaven born principle, he must be wretchedly miserable. Humility points to men their proper standing—it shows them their dependence, and makes them feel it; and by thus doing it enables them to place so much confidence in him who exalts the humble, as to receive with grateful hearts, all present blessings, and leads them to pursue with a contented heart, the path open before them; and to perform cheerfully their allotted part. But here I would throw out a caution, lest you should be deceived: you must not think him the most humble man, who talks the most of his love of humility and his hatred of pride, for much that is called humility is nothing but a bait to catch the praise of men.

2. Humility leads us not to overact, or to assume more than belongs to us. Nothing will sink a person in the estimation of men of sense and goodness, more than a proud overbearing spirit, a spirit that tramples under foot, the worth and talents of another, that his own may appear—a spirit so conscious of its own weakness, that it is certain, if it rises at all it must rise by first blasting the good reputation of another. The advantage of humility is to take from us this spirit; to throw around us, the robe of patience; to clothe us with humility, that in time we may be exalted—to give all their due; honour to whom honour; custom to whom custom.

3. Humility makes us modest in appearance, and in our pursuits; it leads us to desire a good rather than a great name—Humility is well pleasing to our Maker for he has commanded it. It preserves tranquility and contentment and makes us patient under all the afflictions and trials of this life.

Our Saviour was meek and lowly in heart and he has left us a good and great example. Finally, humility is the high way to preferment, the sure road to obtain the esteem of the good and great for he that exalteth himself shall be abased; while he that humbleth himself shall be exalted.—God grant that we all may know from experience, the truth of this declaration.—“Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud.” S. M. I.

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

“The Scriptures being an eternal foundation of Truth, whatever doth help us to understand their true sense, doth well deserve our pains and study.” LOCKE.

Matt. xi. 7:—“what went ye out into the wilderness to see? A reed shaken with the wind?”

Bengel supposes that our Lord here asks “the multitudes,” whether they expected to find in the Baptist a man of easy accommodation, versatile and capricious, fashioning his opinions, principles, actions, language, to the varying hour, and carried about by every wind of doctrine? This interpretation has a fanciful aspect. Surely Jesus Christ refers to nothing more than the solitude of the wilderness; as though he had said, “You would hardly flock thither, only to gaze at the reed with which the spot abounds.” Such a view of the passage I take to be accordant with the context, and with our Saviour’s manner.—There is no occasion whatever for assuming that he now employed a figure, and did not mean his words to be received literally.

Luke xx. 10—13:—“SENT A SERVANT—SENT HIM AWAY EMPTY—SENT THE THIRD—I WILL SEND MY BELOVED SON.”

Let these verbs, as they stand in the original, be compared with Mark xii. 2, 4, 6; and again, with Gal. iv. 4; and the unsoundness of an argument which it has been attempted to erect upon them, in behalf of a popular doctrine, will instantly appear. Between the servants and the son there is a difference in relation, not in nature: his commission is described in the same terms with theirs.

John x. 36:—“whom the Father hath sanctified, and sent into the world.”

“We find our Lord,” says Archbishop Newcome, “filling; and, as it were, overpowering our minds with the grandest ideas of his own nature.”

This remark should be modified; it is simply “of his own offices” that our Lord speaks; as in the text now translated, and, indeed, agreeably to the illustration which the Primate himself subjoins.

John xviii. 38: “Pilate saith unto him, What is Truth?”

A well-known comment of Lord Verulam’s on this question, sufficiently declares the annotator’s opinions of the spirit in which the inquiry was made. “What is truth? said jesting Pilate; and would not stay for an answer.” But we may fairly doubt whether the comment be altogether correct. That rillery and banter were now expressed by Pilate, we have no evidence; that he was restless and impatient, “and would not stay for an answer,” the noble Essayist observes with far better reason—“What is truth to me?” Or, “What have I to do with Truth; and how can it be connected with thy case, and with the subject in hand?”

—The whole narrative dictates and warrants this interpretation. If we seriously ask, What is Truth, in the abstract? (for I do not now undertake to shew what is Christian Truth,) let Wollaston furnish the reply: “Truth is the offspring of silence, unbroken meditations, and thoughts often revised and corrected.”

John xx. 8:—“Then went in also that other disciple, who came first to the sepulchre, and he saw and believed.” According to reading adopted by Newcome, and his translation, “believed not.” In this instance, however I am satisfied of the correctness of the Public Version. John saw and believed that the body of his Lord had been taken away out of the sepulchre (ver. 2). The ninth verse is parenthetical, and assigns a reason not for the unbelief of the two apostles in their Master’s resurrection, but simply for their ascribing the absence of his corpse to its removal by some unknown hands. Certainly, the mere fact of its being no longer in the sepulchre, was no proof of Jesus having risen from the dead: though Peter and John would have been inclined to make this conclusion, and would have made it with great justice, had they previously expected such an event.

Acts xvi. 15:—“Jesus I know, and Paul I know.” King James’ Translators have been particularly capricious in regard to what they themselves style “an identity of phrasing.” Sometimes they render one and the same Greek verb (even when it occurs twice, or more frequently, in the same passage) by different English verbs; and this they do not only with no advantage, but with manifest impropriety and inconvenience. At other times, as in the clause now quoted, they retain the same English verb, notwithstanding that there are two different verbs in the original.—The consequence is, that the common reader often fails of being put in possession of the spirit—and of the clear and exact sense—of the speaker and the writer.

Luke here relates the case of a furious maniac, who says to certain vagabond Jews and professed exorcists, “Jesus I know, and with Paul I am acquainted; but who are ye?” [Wakefield’s Transl.] The unhappy man knew, from report, who Jesus was, and had an acquaintance with Paul’s character and person, a distinction which is overlooked in the Received Version.

1 Cor. xv. 36: “Thou fool.”

The author of “The Light of Nature Pursued” speaks of “some acrimonious concretions” as belonging to “the Cilician of Tarsus,” and instances in this manner of reply, “Thou fool!” No doubt, there was a vehemence, an impetuosity, in Paul’s temper, which Christianity regulated and directed, without subduing. But Mr. Tucker has, intentionally, done injustice to the apostle. The expression quoted, should have been rendered, “Thou inconsiderate (or unthinking) man,” and then it would not have worn a harsh, forbidding aspect, in the eyes of either friends or enemies. This epithet occurs in other parts of Paul’s writings; and occasionally in the discourses of Jesus Christ. Sound criticism will discriminate between these cases and the practice condemned in the sermon from the mount.

Gal. iii. 2, 3, 5:—“the spirit.”

That is, “the miraculous gifts, especially so denominated.” “The spirit” does not in these verses mean Christianity: for Paul’s language would then be tautologous, and his reason invalid, and his appeal beside his purpose.

Gal. iv. 13:—“through infirmity of the flesh.”

The general import of this clause is evident: Paul labored under some bodily weakness; what the particular infirmity was, we are ignorant. Elsewhere the writer adverts to the same circumstance; and especially in 2 Cor. xii. 5, 7, 10, between which passages, and what he now remarks to the Galatians, there is a memorable, and I think, an undesigned, coincidence, that serves to authenticate the two epistles, and, so far, to prove the divine origin of Christianity.

*So in Heb. iii. 5, 6.
†Not one of the apostles now believed that Jesus had risen; their conviction of the fact was subsequent to his appearance to Peter. Luke xxiv. 34; 1 Cor. xv. 5.
‡As in the 11th and 12th chapters of 2 Cor., where he applies it to himself.
§Luke xi. 40, xii. 20.
¶Matt. x. 22.

EXPOSITION OF LUKE X. 18.

And he said unto them, I beheld Satan as lightning fall from heaven.

This portion of scripture is calculated to excite in the minds of the curious, many questions of a curious and perhaps an important nature; and as curiosity to a certain degree, is not only allowable, but approvable, we will suggest some of these questions which will naturally arise in the minds of others, and endeavor to explain or answer them.

How is it that Satan is represented as falling from heaven? Are we not repeatedly told, and taught to believe, that nothing impure, nothing unholy, nothing evil can enter there, and even allowing the supposition that he was permitted to enter the abodes of heaven itself, how could he fall from heaven? If he did enter heaven, it must be by the permission of him who ruleth in the heavens—and if the Almighty permitted himself to be so far on the side of the adversary as to admit him to the regions of felicity, how could he fall from thence? Jehovah having once consented to admit him, would not cast him from him. He would not command him to depart, for “He is of one mind and none can turn him.” Who then is there to cause this great overthrow? No power or authority could rise from earth, and ascend to heaven and occasion his fall; for if the Almighty upheld him, no power could harm him; for none can stay his arm. Having suggested these questions, we will attend to the simple meaning of the text, making one remark on what has been said, viz: There is not any thing said in the text to favor the idea that Satan was in or did fall from heaven. What does our Lord say? “He said unto them I saw Satan fall,” how did he see him? “I saw Satan fall,” but how did he fall? “as lightning;” how does lightning fall? with rapidity, swiftness, and celerity; but where does lightning fall from? from heaven. We know very well that lightning falls from no other place than these natural heavens, to this earth. Again, lightning always falls visible, none ever falls without being seen: in this sense our Saviour says, “I saw Satan fall,” &c.; as we see the lightning fall from heaven, so our Lord beheld him fall from his seat, from the power and dominion, where it was.

There is another view in which Satan fell like lightning. How does lightning descend from heaven, in what manner does it fall? instantaneously, like something unable to keep back like a person weak and without power to support himself—that is thrown down without any ability to resist. Lightning falls from heaven, but returns not again; thus Satan falls to rise no more forever. The subject is now plain, there is no difficulty in it. We will proceed to notice as briefly as possible, the subject contained in the text, and inquire to what our Lord referred, when he said, “I saw Satan fall;” upon what occasion they were spoken and to whom. Our Saviour, when he commenced his public ministry, following the example or pattern given by the Jews, those twelve apostles, in answer to the twelve Patriarchs, after this he ordained other seventy, whose mission was to go to the lost sheep of the house of Israel, and as they went, preach, saying the kingdom of heaven is at hand, to heal the sick, cleanse the lepers, raise the dead, and cast out devils. It was after these disciples had gone in obedience to the command of their master, and having proclaimed the good news of the kingdom, and seeing their efforts crowned with success, returned unto him with joy, saying, “Lord even the Devils are subject unto us through thy name;” and it was in answer to this communication that our Lord made this memorable speech, “I saw Satan as lightning fall from heaven;” as though he had said to them, I have been with you all your journey—I have beheld your progress, I have witnessed your success, and in these first fruits of the preaching of my gospel, I beheld the final overthrow of the adversary—the entire destruction of sin, and the final triumph of truth over error and falsehood—of light over darkness—of joy over sorrow—of life over death, of happiness over misery and woe—I see that accomplishment of that purpose, and the fulfillment of that design for which I was born into this world—the destruction of the powers of darkness, of

death, and him that hath the power of death this is the Devil.

Can any wonder that such a view as this, should animate and cheer, should occasion joy, and inspire courage and fortitude?—Surely not; for who would not rejoice in it? who would not look forward with pleasure to events that will produce such blessed consequences as should these? I am persuaded there is none but would rejoice in them, for be their religious views what they may, they would rejoice in the downfall of the adversary of our race. Inde. Mess.

[From Chrysostom, by Rev. W. Gunn.]

Portrait of Christ.

Leonardo da Vinci and Raphael have been most successful in the attempt. As is well known, these were men of deep research and prominent powers; and though they lived more than fifteen centuries after the commencement of the Christian era, it may be conceived that their ideas were aided by original imitations existing in their days; and that such did exist, we are justified in believing. Irenæus, who was borne as early as the year 130, says, that the Carapocrations, exhibited both statues and pictures of our Saviour; and that Pilate had caused a likeness to be painted of him. Tertullian speaks of the intention of Tiberius to assign a place to our Saviour among the deities of Rome, as a thing publicly known. Eusebius relates that there was, in his time, in the city of Cæsarea Philippi, a group of bronze figures, representing Christ and the woman whom he had cured, and proceeds—“we are not to be surprised that the Gentiles should raise a monument to those who were cured by our Saviour;” and further, “that he had seen pictures of the apostles, as of St. Peter and St. Paul, and of Christ himself, kept and preserved; for it was an ancient custom among the heathens,” he continues, “to honor those after this manner who had benefitted their country.” Zozomen, too, reports that Julian, who lived at the same time, took down the statue of Christ to withdraw the people from idolatry, and in order to substitute his own. It is not essential to my purpose that these details should be literally true, but we cannot deny the existence of what men like these declare they have seen. The same gratitude and veneration which promoted the early Christians to preserve a resemblance of their Lord, would operate equally in making them hand down his features to posterity. The impulse is natural, and has been observed from remote antiquity; and the heads of Socrates and Plato, for instance, are as well known to us now as they were to their contemporaries. If, therefore, we can produce a portrait of Christ of the time of Zozomen, the latest of the four writers above quoted, may we not fairly conclude it to be a faithful resemblance. One of these was within these few years to be seen in the Basilica of St. Paul, in the Via Ostiense, before that structure was destroyed by fire. The situation of it was over the Arcus Triumphalis; and it possessed traits of being majesty beyond what we observe in common mortals. It was executed in mosaic, an art practised through every period at Rome, and which is almost as indestructible as the building it adorned. The date of the edifice was verified by an inscription, by which we learn that it was dedicated to Placidia, the mother of Valentinian the Third, A. D. 411. When at Rome, I was very careful in collecting the opinions of persons best qualified to judge concerning this portrait. I have viewed it with our own Flaxman,—“himself a host;” and every one whom I consulted concurred in the belief of its being a genuine remain. The body of Christ was not represented on the cross till the seventh century. It was so admitted in the western church, with the head bowed down; whereas in the eastern (though not without some exceptions,) the face was lifted up. In the latter, the effigy of Christ is first seen on a Byzantine coin, struck in the reign of Justinian the Second, 685—695; previously to which time we find only crosses and anagrams.

[From the Herald of Freedom.]

REPUBLICANISM OF UNIVERSALISM.

There is no other system of religious faith which is so consonant to the spirit of our free institutions as the ‘Abrahamic.’ This looks upon all the children of the human race as members of one great family, all under the kind protection and guardian care of one common Parent.—It places all mankind on the broad ground of equal favor, and asks no exclusive monopolies of Divine regard for any sect or class of men. So of the Constitution and laws of our country. They recognise no partial distinction on account of birth, rank, or fortune, but life, liberty, and the pursuit of happiness, belong, of right, to each citizen of this fair republic. May we not hope and believe therefore, that the day is not far distant when all those religious systems which are hostile in their nature to our political institutions, shall give place to that which breathes ‘peace and good will’ to all men, and which is so truly democratic in its character? A.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, NOV. 23.

RELIGION—A SERIOUS SUBJECT.

Religion is a serious subject, and never should be treated lightly. It relates to the being and perfections of the all-wise and omnipotent Creator and Disposer of the Universe, to the rules of human duty and the final destiny of mankind. Should such a subject ever be treated with levity? By no means! Such a course betokens a depraved heart or a great want of wisdom and good sense. There can be no abiding principle of christian faith or piety in any mind, which allows itself to think or speak on the subjects of religion with irreverence. We do not say that people should treat this subject in a gloomy way; there is such a thing as seriousness and cheerfulness combined; and this combination should exist in every religiously disposed heart. If the power of Almighty God is calculated to impress us with solemn awe, his eternal and unlimited goodness, is also calculated to inspire us with cheerfulness and hope. That religion which dresses its possessor in gloom, is as far removed from the sterling kind, as that irreligion which extorts the jibes and jeers of the vulgar and the profane. The medium course is the most rational and salutary. Let men fear God, and speak of him with a deep and heartfelt reverence; at the same time, let them love and praise him as their heavenly Father, and rejoice in his unwearied benevolence and faithful care.

Not only should religion itself be treated with seriousness and reverence; but the opinions of mankind respecting it—if they are honest—should also engage a respectful and sober consideration. Though we may regard them as erroneous, and, indeed, may deem some of their notions absurd and ridiculous; yet they may be honest; and sincere, and the very respect which should always be entertained towards religion, should dispose us to treat every thing pretending to, or connected with it, with candor and soberness. Ridicule, indeed, is sometimes lawful; but it is an instrument which should be seldom used, and then with a skillful hand under the direction of a sound head. The visionary, who distracts and troubles society, it is said, is available only by this weapon. Men always expose their weakest point, by their chief care to fortify it. Visionaries fortify by a gloomy countenance. They can hardly be made to feel the force of argument, and therefore ridicule is the only thing they can be made to feel. This reaches the tenderest point, and makes them quail to the very quick. In such cases ridicule is lawful and expedient. But to hold up to derision the opinions of well disposed and tolerably informed men, is no way to win them to the truth; and by such a course, moreover, we are in danger of treating religion lightly by our levity practiced on those subjects which are, or may be supposed to be, intimately associated with it.

These remarks—hastily indited—are general; they are designed for no personal application, farther than the general subject may apply to particular cases. And though during our own experience in which we have sometimes been called to “shoot fully as it lies,” we may not always have been able to fulfil them to the very letter, still they are no less true, and no less entitled to the general consideration and practice. In conducting a weekly sheet much must necessarily be prepared on the “spur of the occasion,” taking the world as we find it around us. Moreover, in the view of Universalists, there are so many absurd notions and ridiculous practices before their eyes, and they are so often made the subject of rude and calumnious attack, that it is hardly to be wondered at if their patience gets sometimes quite exhausted, and they allow themselves to retort with well merited rebukes. Still, the duty of seriousness, candor and charity should ever be before us, and no consideration should drive us to disregard it. By ridicule we may demolish a crazy system; but it requires a serious and persevering spirit to build up a valuable superstructure in its place. Such a spirit is needed amongst Universalists. They have done the great work of tearing down; they should now turn their attention to building up, that Society may be benefitted by the philanthropic tendency of their faith. Our Pauls have planted; our Appolines must water and cultivate the ground. Whilst they expose the deformities of other systems, and hold up to contempt the craft and management of their enemies, it becomes them to take care that they never speak but with respect and deference on the subject of religion—a subject of unspeakable importance to every human soul.

NUMBER OF UNIVERSALISTS.

The Editor of the *Trumpet* in an article relating to the gross misrepresentation as to the number of Universalist Societies, people and ministers in the U. S. which appears in the “*American Almanack for 1833*,” suggests to the Editor the propriety of making the necessary corrections for another year. He need hope no such thing. His attention was called to the same misrepresentation this year, in all good season to enable him to correct the error in the *Almanack for 1833*—but he has not done it; and we fear, never intends to do it.

IMPORTANT DECISION.

The Supreme Court for the Western District of Pennsylvania has decided that the claims of the Bishops &c. of the Methodist Church to the Methodist meeting houses, on the ground that the property is secured to them by trust deeds, are illegal and invalid. The owners of the pews, who have paid their money, are entitled to control the house, notwithstanding the deeds running to the Bishop, &c. the latter never having paid a valuable consideration. All the Methodist meeting houses are built in this way and claimed as the property of the whole church in the hands of the bishops.

APOLOGY.

The Editor most offer to his friends in Canaan, as an apology for the non fulfilment of his Dedication appointment in that village on Wednesday, the fact of bad weather on Tuesday. But bad as the weather was, and heavy as was the travelling, he started for Canaan on that morning and proceeded in the rain, snow and mud half leg deep about ten miles from home, where finding an Inn, he was glad to put up and wait an hour or two for confirmations good or bad from the heavens. Every thing appearing still more unpromising, considerations of duty to himself finally brought him to the conclusion to return. He did so—wet, weary and disappointed. The weather on Wednesday, which could not have been foreseen, proved to be pleasant—though the roads must have been left ex-

tremely rough from the freezing of the preceding night—and he did regret beyond all measure, that he could not be present with the brethren on that day. He has suffered enough in the loss of time, expense and the fatigues and exposure of Tuesday, and trusts this will be received as a sufficient apology for the disappointment on their part.

LIBERAL INSTITUTE.

We are always happy to hear of the prosperity of this Institution, located at Clinton, N. Y. The Universalists of that State have evinced a commendable zeal and patriotism in establishing this Seminary.—The following account of the school, the building, terms of tuition, &c. are official. We can safely recommend this Institution to young men even in Maine, who are desirous of obtaining a respectable education on easy terms, and, under circumstances favorable to their religious rights and liberties. The gentlemen's department is not mentioned below. It is, however, we believe in operation under the charge of competent instructors, and that it already has quite a large number of students.

[From the Magazine and Advocate.]

The Ladies School attached to this Institution commenced on the 24th ult. under Miss F. E. Fosdick. The usual instructions given in similar schools, will be obtained on the lowest terms. Board in respectable families from \$1.25 to \$1.50 per week. No extra charges for fuel.

The patrons and friends of this Institution are informed that a new and commodious stone building, erected the past summer, will be ready for the reception of students by the 10th day of December next.—This edifice, which is built of the most substantial materials and finished in a style of great plainness and neatness, is believed, by competent judges, to comprise as much convenience and comfort as any other establishment of the kind in our country. Its dimensions are 96 by 52 feet, four stories in height exclusive of the basement and surmounted by a handsome and well finished cupola. It contains 44 rooms, adapted to the accommodation of two students each; three small rooms of apparatus, and a spacious Lecture and Library room 48 by 26 feet. Efforts are now making for the establishment of a Library, by voluntary contribution, and a respectable number of valuable works have been already collected. Several liberal friends abroad, have kindly tendered their assistance in collecting and forwarding books.

Clinton November 1, 1832.
N. B. Editors friendly to the Institute, are respectfully requested to insert the above notice.

PENOBSCOT ASSOCIATION.

The Minutes of the Penobscot Association which sat last month in Dexter, will be found in this day's paper. They reached us since our last publication, having been sent at the proper time by private conveyance, and delayed by accident or carelessness—we know not which. As Br. Richards did not act as Clerk of the Council, and he was obliged, as he informs us to rely in some respects upon memory, we suspect the Minutes may be somewhat defective, particularly in the Order of public services.

ENGAGEMENT.

We learn, that Br. J. G. Adams, who has been preaching acceptably in several places in Cumberland, Lincoln and Kennebec Counties, within the last few months, has made an engagement to preach to the Universalists in Rumney, N. H. and its vicinity, for a limited time! We are not without hopes that he may return and accept a permanent settlement in this county next spring. He wishes letters, &c. directed to him at West Rumney, N. H.

GENESEE ASSOCIATION.

Twenty two clergymen were present at the Meeting of this Universalist body in East Bloomfield, N. Y. on the 10th and 11th ult. In organizing the Council, Rev. O. Oakley of Seneca was appointed Moderator, and Rev. L. Knapp of Brighton and Rev. G. W. Montgomery of Buffalo, Clerks. The newly formed Societies in Livonia and Howard, N. Y., were added to the Association. Resolutions were passed in relation to Circuit preaching, the formation of Churches and the observance of a Thanksgiving Day.—The usual officers for the year were chosen. Letters of Fellowship were given to Brs. D. R. Biddlecom, William Andrews and Jeduthan Lockwood. On Wednesday the 10th, Sermons were preached by Rev. Messrs. K. Townsend, G. W. Montgomery, J. S. Taylor, and I. Chase, and on Thursday, by Rev. Messrs. S. W. Fuller and D. Skinner. The Association will meet next year in Bristol on the second Wednesday and Thursday in October.

VICTIMS.

If nothing more were necessary to convince people that the doctrine of endless torments in hell is an error, and one too of a pernicious tendency, the fact that it has produced insanity and death in a vast number of cases, ought, it would seem, to be altogether sufficient for this purpose. Instances of these effects are multiplying almost every week. We copy the following appalling accounts from the *Utica Evangelical Magazine* of the 10th inst.

On the 13th inst., I was called to visit Mrs. Nichols, wife of Mr. N. N. Nichols, a lady much respected, by all who knew her, for her amiable disposition and her benevolence to the poor. I learned, from her husband that, for a number of weeks past, she had been “under conviction,” as it is called.—She considered herself the vilest of sinners—her case hopeless—until her good Christian neighbors appointed a prayer meeting at her house; when she fancied that she had “obtained a hope,” and her sins were forgiven. But when she was left alone, to reflect upon her situation, she fancied that her case was not secure—her hope was not “sure and steadfast”—she was yet in the dark; and even if her own case was secure, there were her husband and dear children, who were every moment in danger of plunging into an endless hell. Her fears and anxieties increased, until she became a raving maniac, and to that extent that it took three or four men to control her and keep her from destroying herself or children.—This state of things continued until the powers of nature could no longer withstand such violent efforts and gave up. She died; and her spirit returned to the God that gave it, on the 20th. She left a fine family of seven children, the youngest one year old, and a beloved husband, to mourn the loss of a once affectionate and happy wife.

Thus has the happiness of another family been destroyed. Had this poor woman never heard the abominable doctrine of an endless hell, it would not have been thus. If “glad tidings of great joy for all people—peace on earth and good will to men,” had been sounded in her ears, we should not now behold her family of small children without a mother to rear them, and her hapless husband without a wife to comfort him.

The above facts can be substantiated by great numbers of witnesses if necessary.
Yours, in haste,

STEPHEN MARTIN.

DePaulville, Jefferson county, Oct. 25, 1832.

A gentleman in South Bloomfield, Ohio, in a late letter to the Editors of the “*Sentinel and Star*,” says that his wife is now, and has been completely deranged for the last six months wholly through the fear of hell. The promulgators of the God dishonoring and soul withering doctrine of endless misery beset her on every hand, frightened her with the fear of hell torments told her that her husband, and all Universalists, were going there, alienated her confidence and affections from him, drove reason from the throne of her mind, and completed the work of destruction by affecting her entire derangement, and the prostration, forever, of the peace and happiness of the family.—Such are the sad effects of bigotry, superstition, fanaticism, and false religion. With any of our Orthodox preachers point out a single instance of insanity under the preaching of Christ or his apostles.

TRINITY.

The following pungent article is a communication in the last *Trumpet*. The writer is hardly so consistent as we could wish to see him; for though he denies the premises he seems to approve the conclusion. And if, as he seems to suppose, the doctrine of the Trinity is false, will he not have to say that the Son need not redeem all the Father made, nor the Holy Ghost cleanse all the Son redeems—the three not being equal? However we will not be particular. Let trinitarians, who contend for the premises, look well to the conclusion.

We are told by our Limitarian brethren, that the Father, Son, and Holy Ghost are three in one, that they are all equal in power and glory, and, that they have three offices—the Father's office to create the world, the Son's to redeem, and the Holy Ghost to cleanse and sanctify. Now if they are equal, the Son must redeem just as many as the Father made, and the Holy Ghost must cleanse and sanctify just as many as the Son redeems, or they are not all equal.

G. S.

Rev. A. C. Thomas of Philadelphia has become joint Editor with Br. T. J. Sawyer of New York, in conducting the *Christian Messenger*, published in the latter city. We rejoice to welcome Br. T. to the corps editorial—fully believing, from the knowledge we have of his talents that he will prove a valuable coadjutor in the cause of Universalism. The arrangement must be highly satisfactory to the patrons of the *Messenger* and the public.

The *Sentinel and Star* in the West, which has hitherto been published at Cincinnati, is about to be removed to Philomath, Indiana. We regret this removal, particularly on Dr. Beecher's account.

DEDICATION.

The Universalist Meeting House in New Rowley, Mass. was to have been dedicated on Wednesday last—Sermon by Rev. H. Ballou of Boston.

NEW SOCIETY.

On the 12th inst. a new Society of Universalists was duly organized according to law, in Grafton, Vt. This Society will enjoy preaching a part of the time.

MINUTES

Of the Proceedings of the Penobscot Association.

The Ministers and Delegates comprising the Penobscot Association of Universalists met, according to previous notice, in the Hall of Maj. S. A. Downing, on the morning of the 10th October, 1832. Prayer by Br. Drew.

Organized the Council by choosing
Br. W. FROST, Moderator.
Br. B. BURSLEY, Clerk, and
Br. AVERILL, Assistant Clerk.

Doct. G. W. Burleigh, Lyander Cutler, James Juniper, Asa Spooner and Jabez Bates were chosen a Committee of Arrangements for Public Services.

Doct. G. W. Burleigh, A. Abbott and J. Sawyer were chosen a committee to examine the credentials of delegates.

Adjourned to the close of the morning service. Prayer by the Moderator.

Met according to adjournment.
Voted, to receive the First Universalist Society in Corinna into the fellowship of this Association. Adjourned to meet to-morrow morning at 8 o'clock.

Met according to adjournment, and united in prayer with Br. Bursley.

Chose Brs. Frost, Burleigh and Cutler, a committee on fellowship and discipline the present year.

Chose Brs. Frost, Lowell, Gove, Smith and Leavens a Committee to select delegates to attend the Maine Convention in June, 1833.

Chose Br. A. A. Richards, Standing Clerk.

Voted, That Br. A. A. Richards prepare a Circular Letter together with the Minutes of the Council, and forward the same to the Editor of the *Christian Intelligencer* for publication.

Voted, That the 1st Article of the Constitution of this Association appear with the minutes.

“ART. I. The ecclesiastical Council of this Association shall consist of such preachers in fellowship with the Maine Convention of Universalists, as may be present at its regular meetings, and of such a number of delegates from each Society in fellowship with this body, as may be designated by a vote of the same.”

The committee to select delegates to attend the Maine Convention, reported the following names which were accepted:
James Gower, Esq. Abbott; Thomas Smith, Esq. St. Albans; C. Leavens, Brewer; Joseph McKee, Athens; George Kimball, Deer Isle; Lyander Cutler, Dexter; Capt. S. Rollins, Charleston; Gen. D. McCobb, Waldoborough; Ebenezer Stevens, Montville.

Supernumeraries.—Marshfield Merrill, Parkman; James Footman, St. Albans; Wm. Hoyt, Dexter; Joseph Brigham, Jr. Charleston; Col. David Palmer, Athens; Capt. Jacob Carlton, Deer Isle; Silas Winchester, Brewer; Joshua Damon, Wicasset; A. Nero, Union.

Adjourned to meet after the morning service.
Met according to adjournment.

Voted, That this Association when it adjourns, adjourn to meet in the vicinity of Bangorville.

Voted, That A. A. Richards designate the time and place of the next meeting of this Association.

Closed with prayer by the Moderator.

ORDER OF PUBLIC EXERCISES.

Wednesday Morning.—Prayer by Br. A. A. Richards; Sermon by Br. E. Palmer, from James iii. 17; Prayer by Br. B. Bursley.

Afternoon.—Prayer by Br. E. Wellington; Sermon by Br. W. A. Drew, from Judges 3d verse; Prayer by Br. J. W. Hoskins.

Evening Exercise.—Prayer by Br. E. Wellington; Sermon by A. A. Richards, from Numb. xxiii. 19; Prayer by Br. B. Bursley.

Thursday Morning.—Prayer by Br. W. A. Drew; Sermon by Br. E. Wellington, from Rev. ii. 2; Prayer by Br. E. Palmer.

Afternoon.—Prayer by Br. B. Bursley; Sermon by Br. Z. Thompson, from Deut. xxxii. 2; Prayer by Br. W. Frost.

CIRCULAR LETTER.

To the several churches and societies rejoicing in gospel truth, and love: To the faithful servants of the Lord, who are called to stand upon the walls of Zion, preaching peace by Jesus Christ, the captain of our salvation: To all, who in sincerity love our Lord and Saviour Jesus Christ, to whom this epistle may come:

The Penobscot Association of Universalists tender christian fellowship and brotherly love; wishing that the riches of divine mercy and grace from our Lord Jesus Christ might replenish their hearts with that peace which passeth understanding.

Dear and much beloved Brethren; it is with emotions of joy and heart-felt gratitude that we remind you of the gracious condescension of the great Master of assemblies in blessing us with another opportunity to meet in annual association grateful indeed to our feelings, and we humbly trust, highly auspicious to the cause of truth. We have been permitted (as we believe) to meet in the fellowship of the spirit. By all the members of our council the unmingled pleasures of friendship and harmony seemed to be enjoyed.

Surely it is a pleasant thing for brethren to dwell together in unity? In the sanctuary of the Lord, hundreds were assembled, where the sensible blessing of gospel truth and love were enjoyed, and the place rendered none other than the house of God and the gate of heavenly joy.

The spirit of devotion was inhaled by the listening multitude and the truths of divine Revelation were ably delineated by the faithful ministers of Jesus; while the glistering tear of love and gratitude rolled gently down on virtue's manly cheek. We were led to contemplate with pleasure on that wisdom which is from above and its effect upon the human heart. The great doctrines of salvation were ably presented to our minds and we were led to unite with the poet—

“Salvation, O the joyful sound!

“Thy pleasure to our ears!

A sovereign balm for every wound!

A cordial for our fears.

The immutability of God's word made a subject for our contemplation. The song of Moses and the lamb was exhibited to our minds. Truly its strains were melodious and its notes harmonious.

The great doctrine of God our Saviour was brought to view; it was indeed that doctrine that drops like the rain and distills as dew. We may truly say, that this has been a time of refreshing from the presence of the Lord.

“Like him, the soul thus kindled from above; Spreads wide her arms of universal love. And still enlarged, as she receives the grace Includes creation in her wide embrace.”

Dear Brethren; while we remind you of the blessing which the great master of assemblies has conferred, in owning our labors in the gospel vineyard, you cannot be unmindful of the duties which devolve upon you, to walk in the ways of Religion and truth;—to follow the example of the great Redeemer by a well ordered life and a godly conversation;—to be mindful of duty attending to all the duties devolving on you as saints professing godliness;—and to hold up the hands of the ministering servants by cheerfully attending on the preached word, and to enable them to be disengaged from the cares of this world, to be wholly devoted to the work of the gospel ministry, that their usefulness may appear unto all men. Brethren in the ministry, commissioned by the great shepherd and Bishop of souls to feed the flock which he has purchased with his own blood; to you it is given to watch over, and lead the fold in paths of peace and righteousness, and to administer to them the bread of life.

Their eyes are directed to you for an example of perseverance, faith, patience and charity; and it is confidently believed, that the vast importance of that gospel which it is your delightful task to proclaim, will at all times admonish you to walk blameless before the world. May you keep always before you the examples of Christ and like him, let your light so shine before men, that seeing your good works they may be led to glorify your Father in heaven. When we compare the present with the past there is an encouragement to persevere. Fifty years since what were we?

But one or two solitary individuals in all these United States to proclaim the boundless love of God to mankind. Amidst the storms of persecution, a John Murray commenced sowing the seeds of Universal love along the happy shores of America. But we can now behold the wilderness to blossom as the rose. In the faithful discharge of your public duties you doubtless may be assailed by many; but to those, christian forbearance should be manifested. Remember that, “we both labor and suffer reproach because we trust in the living God who is the Saviour of all men, especially of those that believe.” Did we countenance the errors of the times, and how to gods who could not or would not save, our bark would glide along on the surface of the sea of life to the harbour of popular applause; and our labors sweetened by the chanting of public praise. Finally Brethren, let us remember the old adage, “united we stand divided we fall.” “What I say unto one I say unto all, watch.”

We would say to all those who love the Lord,—peace be multiplied unto you.

We commend the several classes addressed to that friend that will stick closer than a brother.

AMOS A. RICHARDS, per order.

ORIGINAL COMMUNICATIONS.

For the *Christian Intelligencer*.

MR. EDITOR.—Many of the opposers of the doctrine of Universal Salvation tell me that if it is true, it ought not to be preached. They wonder I should spend my time in going to hear such preaching, for say they, according to that doctrine every body is going to heaven, and will be just as well off in the end as though they had believed it. Says one, if I believed Universalism I would say nothing about it, neither would I go to meeting to hear the minister talk about it; but would go into my shop on Sunday morning, (through the year) making no difference; and should think I was doing my duty; spending my time in the most profitable way, as I have a family to maintain. I certainly would not go to meeting myself, nor let my family go, to encourage any man to spend his time and strength in preaching to or for us. Another said to me (not long since) that he knew of no doctrine that encouraged wickedness as much as the doctrine of Universal Salvation, (he believed that man was an agent, and could destroy his soul eternally, by choosing evil, rather than good.) He said if he did not believe that man was a free agent, but believed every body was going to heaven, he would go immediately and steal the best horse he could find, and commence highway robbery; every person he met with, he would rob, and if any refused giving up their property, he would murder them on the spot. I observed to him, that his conscience would not let him do such deeds and feel satisfied with himself. His reply was, that he should lay aside conscience, till he got money enough. A third said (on seeing a person pass, that he knew had property with him) if I believed in Universalism, I would go out, knock that man down, take his pocket-book, and be off.

The names of these persons can be given if called for. These gentlemen all bear good characters, and profess to believe that the Bible is a revelation from God; but they cannot see any reason in a person's spending his breath to publish the universal doctrine; or that it is of any consequence to know it, supposing it was true. I have tried, but in vain, to convince them, that it is good for us to know the things that make for our peace. I shall propose a few questions for their consideration, that will put them in the way to answer themselves, and save them the trouble of so frequently asking the question, why preach Universal Salvation? it only encourages licentiousness.

Why were the writers of the Old and New Testaments so anxious to publish and spread the glad tidings of great joy which shall be to all people, if they believed it would be the means of making people more wicked?

God preached the doctrine of Universal Salvation when he promised Abraham, that in his seed all the nations and families of the earth should be blessed; and when he said to Christ, I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession; and when he said, Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, and every tongue shall swear; surely shall say, in the Lord have I righteousness and strength. Why did our heavenly Father preach this glorious doctrine of the world's redemption, if he believed it was a licentious doctrine and encouraged those who heard and believed it, to be more sinful.

Christ did not oppose the doctrine his Father and our Father had preached; he came into the world, not to condemn the world, but that the world through him might be saved. He gave himself a ransom for all to be testified in due time.

The apostles spent much of their time in preaching the doctrine of God's universal and impartial grace. St. John wishes us to behold the Lamb of God that taketh away the sins of the world. St. Peter tells us of the resurrection of all things which God hath spoken by the mouth of all his holy prophets since the world began; and St. Paul labored more abundantly than his brethren, to publish and spread the joyful news, that all should come to the knowledge of the truth and be saved. “For as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all to justification of life.” “Not by works of righteousness which we have done, but by his mercy he hath saved us.” Again, “By grace ye are saved and that not of yourselves, it is the gift of God.” “For God hath concluded all in unbelief that he might have mercy upon all—and so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and turn away ungodliness from Jacob.”

Why in all the world did the apostles spend their time and strength preaching and publishing such a doctrine as this—the same doctrine our Universalist ministers of this day, believe and preach the same that is called a licentious doctrine!

The prophets were not silent on this all-important subject of Universal Salvation.—But they are as silent on the subject of eternal death as the apostles. Not a word about eternal wrath and vengeance in another world, for the sins he has committed in this. But enough—If those persons who so frequently ask why preach Universalism? will tell me why the prophets and apostles preached it, and spent so much time and strength in publishing it to the world,—I should like to hear them. Till then, I think it is good for us to know the things which make for our peace.

M. D. M.

Cape Elizabeth, Oct. 29, 1832.

[For the *Christian Intelligencer*.]

CHRISTIAN LIBERTY.

“Stand fast, therefore, in the liberty, where-with Christ hath made us free, and be not entangled again with the yoke of bondage.”

The liberty, with which Christ makes men free, is the liberty inspired by a belief and acquiescence in the precepts of the gospel, and the yoke of bondage, from which he disentangles them, is made up of human creeds, traditions and vices. And for any man, under the influence of these, to claim the liberty of the gospel, is as idle, as for the Englishman, of whom Goldsmith tells us, shut up in prison, bound in chains, to fear the loss of his liberty, provided Bonaparte should land his troops on the coast. The truth is he had no liberty; nor could he ever have unless pardoned and set free from his bondage. Neither has any man the liberty of a christian, nor is it possible that he should have.

CATIONS.

while under the slavery of human formulas and human vices. And yet, how often is it the case, that you will hear ministers admonish their hearers, with the emphasis and zeal of a Demosthenes, to "stand fast in the liberty, wherewith Christ hath made them free," when at the same time, the minds both of preacher and hearer are as completely trammelled in human creeds, as were the feet of a slave in fetters. With what liberty, pray, has Christ made that man free, who is afraid to put his opinion at issue with that of another, and examine the merits of both by the guide of reason and revelation? And is it not the case, that those men are loudest in their boasts of Christian freedom, who are the least tolerant to others, and whose opinions approach nearest to a state of vassalage? Inspired as he was, from on high, an admonition like this passage, might come with a good grace from Paul. But, without this inspiration, and while so many Christian sects exist, as this age produces, and while they all appear equally honest in their difference of opinion, for any man to claim this right, to decide what is Christian freedom, and what is unchristian bondage;—to determine what is Orthodoxy and what heterodoxy, is to exceed all bounds of modesty or decency, and assume the infallibility of a Pope. If I take the teachings of Jesus Christ for my rule of faith, it is necessary that I understand and construe them like my neighbor, in order to be a Christian? If he and I differ ever so widely in our peculiar views; but both believe in the authenticity and truth of the Christian revelation; what superior claim has either over the other? And if, to be a Christian, my views must square with those of another; whose must they resemble? All claim to be right, and agree in denouncing the rest as wrong. But this fact is an uncontested proof to every mind, not warped by the law of party, not only that all are liable to err, but that, in some respects they do err, and that none can, with propriety, say to another "stand by," nor "standfast."

It was infidelity to the gospel, against which this text was aimed, and against that it may be properly wielded at the present day. But while we have each a creed, and while each believes that creed to be the gospel, let us not condemn another, for what we do.

ALPHA.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 23, 1842.

The Governor and executive Council of this State are in Session at the Capitol, for the purpose of counting and declaring the vote for electors of President and Vice President.

We understand that Gen. S. G. Ladd of Hallowell, Adjutant General of this State, has resigned that office. Conjecture reports Gen. Jesse Robinson of Augusta as his successor.

Congress will meet in Washington on the 1st Wednesday in next month. The South Carolina difficulties, will probably, engage the serious attention of that body this winter.

The venerable Charles Carroll is no more. He was the last survivor among the immortal signers of the Declaration of Independence.

Rev. C. Gardner, of Lowell, writes us for information relative to a person who has applied to him for charity, relating a pitiable tale of woe, who calls himself Wright, and says he has been engaged in the establishment. We have no doubt he is an impostor. No person by that name was ever connected with this office.

The Governor of Vermont has appointed Thursday the 6th Dec, as the day of annual Thanksgiving in that State.

Carroll of Carrollton has departed.—The Baltimore American of Thursday morning brings intelligence that the venerable Carroll departed this life at the residence of his son-in-law, in that city on Wednesday, the 14th inst. in the ninety-sixth year of his age. A meeting of the City Council was immediately called by the Mayor, and proper arrangements made for the funeral. The President of the United States and the Heads of Departments were to be invited to attend, and also the Governor and Council of Maryland. The following paragraphs are from the American.

CHARLES CARROLL OF CARROLLTON is no more! The last of the signers is dead! The only remaining link which connected this generation with the past, with that illustrious race of statesmen, philanthropists and patriots, the founders of American Independence, and the benefactors of the world, now and for all time hereafter—is broken. The brother hood of glory is reunited above, and CARROLL is removed from the love, gratitude and veneration of the living, to association with the kindred spirits of Washington, and his associates, the departed patriarchs of Liberty. Henceforth the DECLARATION OF INDEPENDENCE is sacred to History—part of the mighty Past. THE LAST OF THE SIGNERS IS DEAD!

MR. CARROLL departed this life on Wednesday morning, about four o'clock, at the residence of his son-in-law, R. Caton, Esq. in East Water street. In testimony of respect for the memory of the deceased, the flags of the shipping and public places were displayed throughout the day at half mast. On the announcement of the fact to the Baltimore County Court, yesterday, the Court was adjourned.

The weather "down East."—The New Brunswick Courier of Nov. 10, says—"On Wednesday morning last, the ground in this vicinity was, for the first time this season completely covered with snow, which however, disappeared during the day. Between Sheffield and Fredericton, we are informed, sleighing has commenced, and the river has been partially frozen over."

A verdict of \$1000 was lately returned in an action for breach of the marriage promise tried in the Court of Common Pleas held at Norridgewock, Me.

In August, Wolves made their appearance in Sandwich, N. H. Three persons were appointed by the citizens to make war upon them, who in a few days destroyed seven wolves, seven bears, and two foxes.

Foreign.

The second edition of the Courier and Enquirer contains news from Havre to the 5th, and Paris to the fourth of October.—It is not of much interest. Louis Philippe had not yet made choice of the members of his new Cabinet. The frontiers of Spain appear destined, it is said, "to become shortly the theatre of events of importance. An army of 20,000 men is to be formed on the line of the Eastern Pyrenees; four regiments of infantry, four of cavalry, and one of regiment or artillery, have received orders to take up their line of march in that direction. General Harispe, appointed, to the command of this army, and who was at Lacarne, received on the night of the 25th orders to repair immediately to Bayonne. All the troops which are now in the 10th and 11th military arrondissements will be placed under the orders of the general."

"We should incline to the opinion that those military demonstrations on the Spanish frontier, are merely intended to prevent any interference of Spain in the interest of Don Miguel. There can be no doubt that Louis Philippe looks with a favorable eye on the attempt of Don Pedro to regain the crown of Portugal; and to support him, will go as far as the jealousy of England will allow them."

"The convalescence of the King of Spain is confirmed. The Duchess de Berri, it is confidently stated, is still in the western departments."

USE OF ARDENT SPIRITS ABOLISHED IN THE ARMY.

HEAD QUARTERS OF THE ARMY, Adjutant General's Office, Washington, Nov. 5 1842.

The General in Chief has received from the War Department the subjoined regulation which is published for the information and government of the Army, and all others interested:

WAR DEPARTMENT, NOV. 2, 1842.

1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of the ration, nor shall any commutation in money thereof be paid to them.

2. No ardent spirits will be introduced into any fort, camp or garrison of the U. S. nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

Under the authority vested in the President by the 8th section of the act of Congress of April 14th, 1818 the following changes will be made in the ration issued to the army.

3. As a substitute for the ardent spirits issued previously to the adoption of the General Regulation of Nov. 30, 1830, and for the commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations. And at those posts where the troops may prefer it, ten pounds of rice may be issued to every one hundred rations, in lieu of the eight quarts of beans allowed by the existing regulations.

4. These regulations will not extend to the cases provided for by the act of Congress of March 2, 1819, entitled "An act to regulate the pay of the army when employed on fatigue duty," in which no discretionary authority is vested in the President, nor to the necessary supplies for the Hospital Department of the army.

LEWIS CASS."

R. JONES, Adj. Gen.

Superstition.—One of the popular superstitions of New England, and how many other countries we know not, is, that when a person dies of consumption some part of the body does not decay, but still lives, and preys upon the relatives of the deceased till the whole family one after another sink under the same disease and drop into the tomb. The superstition goes further, and says, if the decaying body is taken up and the living part discovered and consumed by fire, the sick member of the family will recover. The editor of this paper was once present himself when two bodies were disinterred for this purpose, one after having been buried about a year and the other three years. They were a mother and daughter, both of whom died of consumption. Another daughter was fast sinking under the same fatal disorder, for whose benefit the exhumation was undertaken. The examination of the bodies were made by two regularly educated physicians; not because they believed in the superstition themselves, but for the satisfaction of the family. Nothing was discovered in the bodies however, more than the ordinary appearance of decay, and the sick daughter was soon laid by the side of her mother, and in a few days most of the members of the family followed.

The last Norway Politician gives the following account of another similar case which lately occurred in that neighborhood.

In one of our neighboring towns there is or was a family, the most of whom have died of consumption.—One, and we believe only one of the family remained, and he was apparently fast following his relatives to that "hoarse, whence no traveller e'er returns." Credulous enough to confide in the belief stated above, and anxious probably to do every thing possible to revive his waning part of the dead bodies of his friends could be consumed he should recover, he formed and executed the following plan with the assistance of his neighbors, to accomplish his object.

"Armed at all points," that is to say, with all the paraphernalia necessary to the exhumation, dissection, &c. &c. of the dead bodies, his friends and neighbors consisting of a heterogeneous compound of men, women and young ones, to the number of twenty or more, some three or four weeks ago, went to the grave yard—dug up the dead bodies, some of which had been sleeping there some eight or ten years—disinterred them of their cements, and with a jack knife sharpened for the purpose—at the side of a public road, cut them up to find some part in them where the work of decay had not commenced. Having succeeded, after having sliced, upon something less than a half dozen dead bodies, in finding such a part or parts as they looked for, a fire was kindled on the spot, and the whole consumed, the sick man standing in the smoke.

Now, it is not improbable that the man may recover his health; but that the burning of any part of the dead bodies, or his standing in the smoke, or that any part of their savage powder will have that effect to us very improbable. FAITH will be a greater efficient in the good work, than all their inhuman ceremonies.—Family Reader.

A new bank has been just authorized by the Tennessee Legislature, entitled "The Union Bank of the State of Tennessee," which has some peculiar features in its charter. The capital stock is to be three millions of dollars, payable in gold and silver, ten dollars a share (of \$100) on subscription, and the balance in instalments. The state subscribes for half a million, with liberty to increase her stock to a million, payable in bonds of one thousand dollars each, bearing an interest of five per cent. These bonds are redeemable one fourth in fifteen years, one fourth in twenty years, one fourth in twenty-five years, and one fourth in thirty years.—The profits on the State stock, over the interest upon the bonds, are to be appropriated for the use of schools. The school funds of the State are also directed to be subscribed. The rate of interest is established, at six per cent. for ninety days, seven per cent. for terms longer than ninety days, and less than six months, and eight per cent. over six months. Three branches are to be established, viz. in East Tennessee, in West Tennessee, and at Columbia. A bonus of one half per cent. is to be paid annually, and the amount of notes issued is limited to twice the amount of stock paid in. Every director voting for or sanctioning any violation of the charter is made responsible for losses, in his private property.

A Steamer eloped.—It is stated in the York U. C. Courier, that the steamboat Niagara, which for some years has run between Niagara and Prescott, on the British side of Lake Ontario, "has been carried off to the United States, and is now at anchor in the Genesee river." About two weeks since we saw this boat moored along side the King's wharf at Niagara, having, as we were informed, been laid up for the season. It appears that the ownership has been long in dispute, and that one of the parties took her away from Niagara river and carried her into the Genesee.—This boat was built by Capt. Mosher, and was, until the past summer, under the command of that gentleman. It is added that the authorities on this side have refused to interfere.—N. Y. Com. Ad.

Cure for Cholera. Dr. Edward Target, inspector general of the army hospitals in England, was attacked with cholera, and cured himself, as he says, with croton oil.—He was first attacked with a slight diarrhoea, his discharges being without pain; on the second day at night, was feverish and restless; pulse 120 at midnight, and very weak; soon began to have spasms in the legs and arms, which led him to suspect he had the cholera. On examining the copious flowings from the bowels, he found them to resemble chicken broth, or barley water. This is now understood to be the serous part of the blood, which escapes, leaving only the thick dark particles in the veins; these soon stagnate and occasion death. Dr. Target found his pulse almost imperceptible; dark streaks in the lines of his veins, and the collar of the skin denoting that a collapse was fast approaching. He took three drops of croton oil on a little sugar; in twenty minutes the stomach was discharged of an immense quantity of undigested food; the liver, which had been distended to a most painful degree with bile, poured its contents into the intestines; the gruesome discharge from the bowels was now succeeded by copious evacuations of bile and offensive matter, the cramps ceased, the pulse rose; and in less than an hour he pronounced himself out of danger.

Fires.—In the night of Nov. 5th, the woolen factory in Stevens Village, Barnet, Vt. owned by Mr. William Gleason, and the dwelling house of Mr. John Herren, were destroyed by fire. Mr. Herren occupied the factory and was owner of the machinery and stock. The fire commenced in the factory, and had made such progress before it was discovered, that but a small portion of the contents were saved. The house was a one story building;—most of the furniture was consumed. \$3,000 was insured on the factory building and \$7,000 on the machinery, &c. How the fire originated is uncertain. By some it is thought to have been by spontaneous combustion, commencing in a large quantity of oiled wool.—A fire broke out in Waterloo, N. Y. about 2 o'clock on the 12th, which consumed three dwelling houses, three barns, a shoe shop, and a few other buildings of minor importance, before its ravages could be arrested. Among the dwellings, was the Green tavern. The amount of property destroyed, is estimated at about \$5,000—only \$1000 insured. The fire is supposed to have been the work of an incendiary.

From New Orleans.—The Argus of the 29th of October says:—"The cholera and yellow fever continue to send great numbers to the grave. The interments in the Protestant Cemetery last week amounted to 71, and in the Catholic to 121—total 192. We have been unable to find out the number of victims of each malady. The cholera, as far as we have been able to learn, has principally attacked the slaves, and persons of intemperate and unclean habits."

It is added by the Courier that some of the physicians designate the prevailing disease as the Asiatic Cholera, whilst others pronounce it the Cold Plague. The same paper complains much of inattention to the immediate burial of those who have died, and alleges that corpses are taken to the cemetery at night and allowed to remain until the next day unburied. "Last evening," says the editor, "at 6 o'clock, no one was employed in digging graves, and 10 bodies remained all night unburied. We understand that this morning there were twenty!"

The Banner of the Constitution, in a train of thought on the present prospects in relation to South Carolina, observes:—"We regard the approaching session of Congress as the most important that has ever been held under the present Constitution. The Government is now on its trial, and the developments between this and the 4th of March, when the present Congress must close its labors, cannot fail to decide some of the most important political problems, that have ever been presented to the American People."

Extraordinary Preservation of Life.—On Wednesday the 10th ult., two boys, sons of Jacob Hileman, (Innkeeper) of this township, went to a wood not far distant from their father's residence for the purpose of collecting chestnuts. The younger, John Smith Hileman, aged about fifteen years, ascended a lofty tree, that was almost destitute of branches, except at the top, with a view of shaking or whipping off the nuts, with which the branches so plentifully abounded. But thrilling to relate, the branch on which he stood, (being about the thickness of a man's wrist) split from the body of the tree and left him suspended for a moment from an upper branch, that he, in his perilous situation, had grasped. In that awful predicament his hold soon broke—he was precipitated to the earth, a distance of sixty-seven feet. The instant he struck the ground (not being long in his descent, there being nothing to annoy his course,) he bounded on his feet, embraced his astonished brother, made a few delirious inquiries, and then sunk apparently senseless, and almost lifeless in his arms. He was conveyed to the house of Mr. William Barrett, a few rods distant, writhing in the greatest agony and distress. The medical aid of Drs. Kennedy and Bye, was immediately procured, and every assistance rendered that medical skill, parental affection, and sincere friendship could produce. He was much deranged internally, yet no cut or contusion appeared without. Under their assiduous attendance and profound skill, we are happy to relate that he is fast recovering.—West Chester (Pa.) paper.

In page 87 of Babbage's Economy of Machinery and Manufactures, an extraordinary species of manufacture is described as having been contrived by an officer of engineers residing at Munich. It consists of lace and veils, with open patterns made entirely by caterpillars. A paste made of the leaves of a plant upon which the caterpillars feed, is spread thinly upon the stone, and the pattern drawn upon it in olive oil. The stone is inclined, and the caterpillars placed at the bottom, and they commence eating the paste and spinning a strong web up the plane, carefully avoiding every spot touched with the oil. The result makes a perfect veil of lace, of considerable strength, but of extreme lightness, a square yard weighing only 4-12 troy grains, while a square yard of fine cambric muslin weighs one hundred times as much.—Baltimore American.

BAR-MAIDS. In France, very handsome girls are sometimes employed as bar-maids to entice customers. But one of the French provincial journals, giving a few details respecting the fair of Beaune, publishes the following order of the police: "No coffee-house keeper or lemonade, either in the fair or in the town, will be permitted to expose, at the counter or otherwise, for the purpose of attracting visitors, any woman except his own lawful wife, under a penalty of a heavy fine."

Cadiz.—Official notice was given, some time since, that the freedom of the port of Cadiz had been abolished by a Decree which was to take effect on the 19th of September, 1842. Another decree has now approached, establishing at that port a warehouse or place of deposit for foreign goods, to be opened on the day when the freedom of the port expires.

The Weather South and West.—The last Lynchburg Virginian says:—"On Thursday last, we were visited by a heavy fall of snow, the first of this season. The temperature was mild, and a heavy rain had previously fallen; consequently, the flakes dissolved as fast as they fell. Had the air been a few degrees cooler, and the earth dry, we might have had tolerable sleighing. The mountains around us have been clothed in their winter garb for two or three days."

The Cleveland (Ohio) Herald of the 8th inst. says:—"The weather begins to present all the appearance of Winter. We had, this morning a smart snow storm. At the time of writing this article, there is snow on the ground to the depth of about three inches.—This, we believe is unusual even in this section of the country."

A Land Steamer.—The Liverpool correspondent of the Courier and Enquirer, gives an account of the arrival of a coach in Liverpool rattling along the pavements, without horses, and which, with a full load, on an ordinary road, can run at the rate of 12 or 14 miles an hour. "Its general appearance," says the correspondent, "is like that of a huge stage coach; the machinery is underneath; the moving force is given to the hind wheels only, which of course propel the fore wheels, and by turning these latter to the right or left, the coach is steered accordingly; the conductor sitting in front, has command of these front wheels by a vertical rod acting with cogs in a quadrant; he has at hand also a communicator to the steam valve, so that by injecting steam he can accelerate or retard the rate of steam. At his side, too, is a lever extending to the hind wheels, to which is affixed "a break," so that the machine may be readily stopped. The engineer sits in the rear, with the fire and boiling apparatus, at the extremity of all which is a circular fanner turned by the engine to blow the fire."

Man Lost.—Mr. Joseph Barret, of Westfield, in this county, lately left a neighbor's to return home, about half a mile, through a piece of woods, since which he has not been heard of, although about sixty men were yesterday searching the woods for him. He was a steady industrious man, about 40 years of age—has a wife and two children, and was always very particular to be at home nights. He is supposed to have been seized with a sudden fit of derangement and wandered off, and fears are entertained that he has perished in the woods.—Framonia, N. Y. Const.

Nantucket Pumpkins.—We lately noticed in the garden of the Hon. Levi Thaxter in Watertown, a very encouraging prospect of this grand vegetable, so peculiarly dear to Yankees during thanksgiving week. From one seed he has raised 13 pumpkins, the largest of which weighed 24 lbs., the smallest 15 lbs., and the aggregate 235. The seed of this variety of pumpkins were obtained from Nantucket; it has a very hard shell, but fine close grain, and is highly worthy of cultivation.—Farmer.

A YANKEE NOTION. The Yankees have sent to this market samples of shoes made of India rubber cloth, called tympun cloth. The cloth is saturated and painted with the gum, and polished so as to present a beautiful surface resembling kid. These shoes being impervious to wet, are intended to supersede the rubber shoes, the most uncouth things that ever deformed pretty feet. [Journal of Commerce.]

Steam to Charleston. A Steam Packet will leave here for Charleston next Saturday. In the construction of this vessel we are assured that no expense has been spared, and that every means has been adopted which science and skill could suggest, to render this attempt to establish a communication by steam with our southern ports, successful.—Capt. Pennoyer, who will command the new Packet, calculates to make the trip in sixty or seventy hours. He is well known among us as an able navigator, and we feel little doubt that under his judicious management a new, safe, expeditious and certain mode of conveyance with South Carolina will be introduced, with manifest advantage to the community.—N. Y. Courier.

Return of the Troops.—The remains of the six Companies of the U. S. Artillery which left Fortres Monroe in June last, to oppose the hostile Indians under Black Hawk, arrived here this morning.

The sufferings of the troops by the cholera while on their way to the scene of Indian hostility need not be recapitulated; suffice it to say, that of all that gallant band which went forth to the war, only 180 have returned—their numbers having been reduced by the pestilence, tenfold more terrible than the sword of the enemy.

On their return the troops left Rock Island on the 25th of September, took the route of the Mississippi, the Ohio and the Kanawha, as far as Charleston and thence via Lewisburg, Staunton and Charlottesville to Richmond, where they arrived on the evening of the 5th inst. all in good health.

A writer in a Canada paper contends that the conduct of the United States towards people of color is not much better than the conduct of Russia towards the Poles. The same writer draws a comparison between the conduct of the British Government and that of the United States towards the Indians, in which he argues that the philanthropy of John Bull has been fully equal to that of brother Jonathan.

TO CORRESPONDENTS.

"H. K." is on file for next week. We shall be glad to hear from him often. Several other articles will receive due attention.

MARRIED.

In Prospect, Mr. Josiah Chase, of Frankfort, to Mrs. Eliza Marden of P.

In Portland, Mr. John H. Short, printer, to Miss Sarah A., daughter of Capt. John Pettes.

In Winthrop, Mr. Benjamin Stucking to Miss Vesta Howard.

In Winthrop, Mr. Jonathan Whiting to Miss Mary Richards.

In Old Town, (Orono) on Sunday, Nov. 11, by Samuel Cony, Esq. Mr. Calvin F. Stevens to Miss Lucy Ann H. Elkins. By the same, Thursday, Nov. 15, Mr. Jonathan Twitchell to Miss Ann Flanagan. By the same on Monday evening last, Mr. William Fitzgerald, aged 22, to Miss Nancy Reed, aged 12.

DIED.

In this town, on Sunday last, Henry Shaw, son of Col. G. Shaw, aged 7 years.

In Minot, August 28th, Mrs. Polly, wife of Capt. Daniel Kingley, aged 69.—September 20th, Justin E., son of Capt. Daniel Kingley, aged 36, both formerly of Bridgewater, Mass.

In Wiscasset, Capt. John Baker, aged 35.

\$20 REWARD!

WHEREAS it is ascertained, that a body, recently interred in the village burying ground in this town, has been taken from thence, the above reward will be given to any person who will give information sufficient for the conviction of the person or persons employed in the above transaction.

WM. PARTRIDGE, Selectmen of BENJAMIN SHAW, Gardiner.

Gardiner, Nov. 22, 1842.

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WICK, next door above the factory; where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give com. satisfaction to their employers.

Screws of cast or wrought Iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

To the Honorable Jeremiah Bailey Esq., Judge of Probate, within and for the County of Lincoln, respectfully represents,

PHINEAS THOMPSON, Administrator on the Estate of Benjamin Thompson, late of Bath in said county, deceased, that the personal estate of said deceased is not sufficient by the sum of two hundred and eleven dollars and forty cents to answer the just debts which he owed, therefore prays that he may be empowered and licensed to sell so much of the real estate of the said deceased as may be sufficient to raise the said sum with incidental charges.

PHINEAS THOMPSON.

LINCOLN SS. At a Probate Court held at Topsham within and for the county of Lincoln on the twenty seventh of August, A. D. 1842, on the foregoing petition ordered, that legal notice be given to all persons interested in said estate to appear at a Court of Probate to be holden at Wiscasset on the first Monday of December next, by causing a copy of said petition with this order to be published three weeks successively previous to said court, in the Christian Intelligencer printed at Gardiner.

J. BAILEY, Judge of Probate. Copy Attest, JOHN H. SHEPPARD, Register.

CABINET FURNITURE,

Chairs, Tables, &c.

C. & E. S. BYRAM respectfully inform the citizens of Gardiner and vicinity that they have taken the Shop near the Grist-Mill lately occupied by Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs, Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, COMMON DINING CHAIRS, PATENT SEAT ROCKING do. COMMON ROCKING do. WASH STANDS, BEDSTEADS and TABLES of various kinds, CRADLES, CRIBS, &c. &c.

Gardiner Nov. 13, 1842. end 45.

